











Plague
Medicine
ts (d. 1886 G.VI.

ROYAL COLLEGE, OF PHYSICIANS
OF LONDON

A little popular tract, which
contains extracts only from the
official prescriptions named in
the title: mingled with religious
exhortations. It is very rare: I
have seen no other copy. P.Z.P.

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THE
K I N G S

Medicines

For the Plague.

Prescribed in the year, 1604. by
the whole Colledge of Physitians, both
Spiritual and Temporal.

Generally made use of, and approved in the
years, 1625, and 1636.

And now most fitting for this dangerous time
of Infection, to be used all *England* over.

L O N D O N :

Printed, for *F. Coles*, and *T. Wren*, and are to
be sold at their Shops in the *Old-Baily*,
and without *Newgate*. 1665.

THE
KING'S

30152

Medicines

For the Plague

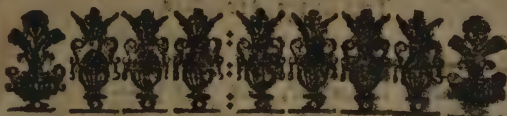
Prescribed by the Royal College of Physicians

and approved in the year 1665



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The Kings Medicine against the Plague of the Body.

The First Part.

TAke *Sage* of Vertue, *Rue*, (otherwise called *Herb-of-grace*) *Elder leaves*, red *Bramble leaves*, and *Wormwood*, of each of them a good handful; Stamp them all together, and then strain them through a fine linnen cloth; and put to the juyce a quart of very good white Wine, and a good quantity of white wine Vinegar: mingle them all together, and put thereto a quarter of an ounce of white *Ginger*, beaten to small powder, use to drink this *Medicine* every morning fasting (for the space of Nine dayes together) the quantity of a spoonful at a time; and this will (by Gods help) preserve you for the space of a whole year.

The Kings Medicine

The Kings Medicine, for this present year,
against the Plague of the Soul, and the
effect thereof.

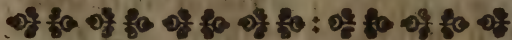
Take the herb of Vertue, (the doing of
God, Psal. 34. 14.) & the herb of Patience
(otherwise called a waiting upon the
Lord, Psal. 37. 7.) wherewith possesse your
Souls, Luk. 21. 19 Instead of herb-of-grace
take another called Christs-grace; and in
the place of Elver-leaves, Elders examples;
following & imitating the Elders of Isra-
el, 1 Chron. 21. prostrating your selves
before the Majesty of God. Let not two
things be the ingredients of this Spiritu-
all Kings Medicine, which are in the
common, the Bramble and the Wormwood.
Leave out the proud Bramble and his leaves,
for he would exalt himself above the other
trees, Judg. 9. 15. Secondly, leave out also
the bitter Wormwood of hate and envy;
and according to the Counsel of God (the
best Physician) Deut. 19. 18. Let there not
be among you any root of bitterness & Worm-
wood. Instead of these two, take the
humble Figge tree and his leaves, who would
not exalt himself above others, Iudg. 9. 11.
Single

for the Plague.


Mingle herein the broad Figge-leaves of
Lowliness, humbling your selves under the
mighty hand of God, 1 Pet. 5. 6. Covering
your good works (as the Fig-tree his sweet
fruit) with the broad leaves of humility.
Take of each of these a good quantity, &
be abundant in good works, and in the work
of the Lord (as the Apostle speaketh) being
filled with all fulness of God. Eph. 3. 9 Strain
these through the fine strainer of upright-
ness & integrity, walking uprightly, Psal. 15.
Avoyding all hypocrisie, and laying aside all
guile and dissimulation, 1 Pet. 2. 1. Instead
of white Ginger, put thereunto the hot
Ginger of Love towards God and thy
Neighbour: let it be white and pure, lov-
ing without dissimulation, Rom. 12. 9.
Further, hot and fervent. Above all
things, having fervent love among you,
1 Pet. 4. 8. Break with the Hammer of ob-
edience & humility; the hardness of thy
heart: Let it smite thee as David did,
make as it were a small powder of it
through humility: and if to day thou
hearest the voice of the Lord, harden not
thy heart, Heb. 3. Instead of white Wine,
put to the juyce of these; The perfect
white and pure Wine, that is, the Blood

The Kings *Medicine*, &c.

of Iesus Christ; and the sowre Vinegar
of his death and passion: For, only by
the vertue of this, the Medicine must o=
perate. Use to take in this Medicine e=
very day fasting: sometime outwardly
and corporally (when in publick Cala=
mity it is appointed by the Superiour
Power, to remove a present Judgement)
but alwayes inwardly and Spiritually,
loosing the bands of Wickednesse, taking
off the headie burthens, letting the op=
pressed go free; covering the naked, deal=
ing thy bread to the hungry, Iſai. 5. 8.
Use this, I say, not for the space of nine
dayes together, but the whole year, yea
all the dayes of thy life. So continuing
in the Lord, Phil 4. 1. and being not weary
of well-doing, 1 Theſſ. 3. 13. And this will,
by Gods help, Preserve you from the
Plague of the Soul, and the Infection of
the World. I say, not a whole year;
but all thy life time, till against the fu=
ture Resurrection, both with Body and
Soul, thou mayest live eternally.



The



The Kings bodily *Medicine*

After Infection: & danger

The Second Part.

IF it fortune, that one be stricken with the Plague before he have taken the former Medicines; then take the things rehearsed, and put thereto a Spoonful of Bettony water, and as much Scabious water, and a pretty quantity of fine Treacle, and temper them well together, and let the Patient use to drink it often, and it will expel the venome or poyson forthwith. But if the Botch do happen to appear, then take a good quantity of Elder leaves, red Bramble leaves, and Mustard seed; Stamp them well together, and make a Plaster thereof: apply it to the sore, and it will draw forth all the venome and corruption

The Second part of the Spiritual Medicine.

IF it fortune, that thou art stricken with the Plague, before thou hast taken in the former Kings Medicine of Repentance, then take the things afore rehearsed: and lett in thy Affliction

The Kings *Medicine*

Non thou wax impatient, put thereunto, not the *Balm of Giliad*, Jer. 46. 11. But the *Spiritual Treacle and Mithridate* of the consideration of *Gods Will & Providence*, Psal. 39. 9 opening not thy mouth because he doth it; and holding, that nothing can happen unto thee without his appointment. Further, that thou shouldest not distrust or despair of the remission of thy sins, of the health of thy soul, and of the goodness and power of *God the Physitian*; Instead of *Bettony water*, put thereto a good quantity of that *Aqua Benedicta*, of that blessed water of *Gods mercy*, praying with *David*, Take away, O Lord, the trespasses of thy servant, 2 Sam. 24. 10 and wash me that I may be whiter then snow, Psal. 51. This will cool the heat of thy Conscience, and comfort thy weary bones. Ad as much of the water of life, Joh. 4. 10. which is poured into our hearts by the holy Ghost, unto everlasting life. Fetch it by prayer, of *Christ the Physitian and Doctor* of our souls: for he doth give it to quench our thirst, Iohn 4. 14. Put hereunto thy *Baptism water*, representing the blood of *Christ Iesus*; It is one of the three witnesses 1 Iohn 5. Assuring thee of the remission of thy sins. Leave out *Scabious water*, I mean that *Scabby holy water*, with the *Bulls and Indulgences* of the *Antichrist*: for it will make thee

to

for the Plague.

to get scabs and sores in thy soul, and be unto thee, not the water of Life, but the water of Death. Adde also a good quantity of that comfortable *Treacle of hope*, with the consideration of the future glory, being sure that thy Redeemer liveth, and that thou shalt see him with thine eyes, *Job 19 25*. Mingle and temper thus well together, this Patience, Faith, Confidence and Hope, and let the Patient that is infected with either of them both; use to drink this *Kings Medicine* often; let all his life, in health or in sickness, be a continual repentance and meditation of those things, and it will expel the vehome of his sin, of impatience, distrustfulness, and immoderate fear. But if the filthy borch of impatience, distrustfulness, and immoderate fear do happen to appear: then instead of *Elder-leaves*, take a good quantity of *Elders* examples: the Faith of *Abraham*, Patience of *Job*, the Hope of *David*, and take (my brethren) the Prophets for an example of patience in suffering Adversity, *Sam. 5 10*. Further, take also the *Mustard-seed* of Gods word, *Mat. 13. 31*. with the excellent Commandments, Admonitions, Promises, and Comforts contained therein: mingle these together, consider upon them, make a Plaster of them, apply it to thy sore, it will draw forth the vehome

Several Medicines

nome and corruption of impatience, distrustfulness, and immoderate fear. The *Mustards seed*, as *Pliny* doth witness, is both *purgativum* and *Curativum*, it purgeth the body of ill humours, and cureth the venomous biting of a Serpent: even so the Spiritual *Mustard seed* of the Word, purgeth and avoideth the evil humours of the soul, and healeth the venomous biting of that old Serpent the *Devil*.



Sundry Medicines for the Plague.

Those that fear the Plague, and are not infected, let them take of this drink hereafter following, which is twice in every week half a sponful at a time: it hath been observed, that never any one died of the *Sickness*, that did take it in time.

Take three pints of Malmsey, a handfull of Rue, as much Sage, boyl these to a quart; then strain out the herbs, & then take an ounce of Long Pepper, Vinegar, & Nutmegs, all beaten small in a Morter, & put into the wine, & boyl it a little, then take it off, & put into it one ounce of *Mithridate*,

for the Plague.

thridate, two ounces of the best Treacle, and a quarter of a pint of Aqua-vitæ, and put all into the Wine, and so keep it.

The use of it.

If any be infected, Take one spoonful of it as soon as the party doth presume himself infected, luke-warm, & so go to Bed, and sweat two or three hours, & then dry the Body well, and keep warm, and drink no cold drink, but warm drink & caudels, & posset-drink with Marigold-leaves, and flowers; and let the Party sweat, and be well dried with warm cloaths; and so long as the Party is ill, take a spoonful morning and evening.

These things ought duly to be looked
unto, viz.

It is very convenient, if you keep your houses, streets, yards, back-sides, sinks, and kennels sweet & clean, from all standing Puddles; Dunghils, & corrupt mores, which ingender stinking savours that may be noysome, or breed Infection: nor suffer no Dogs to come running into your houses: neither keep any [except it be backward in some place of open Air]

for

Sundry Medicines

for they are very dangerous, and not sufferable in time of sickness, by reason they run from place to place, & from one house to another, feeding upon y^e unclean things that are cast forth in the streets, and are a most apt cattel to take Infection of any sicknesse, & then to bring it into y^e house.

For Ayring your Rooms.

Air your several Rooms with Charcole fires, made in stone Pans, or Chaffing dishes, and not in Chimnies: set your Pans in the middle of the Rooms; air every Room once a week, at the least, and put into your fire a little quantity of Frankincense, Juniper, dried Rosemary, or of Bay-leaves.

To smell to.

The root of Enula-Campana, steeped in Vinegar, and layed in a handkercher, is a special thing to smell unto, if you come where the Sicknesse is.

To taste, or chew in the mouth.

The root of Angelica, Setwall, Gencian, Valerian or Sinamon, is a special preservative against the Plague, being chewed in the mouth.

To eat.

Eat Sorrel steeped in Vinegar, in the morning

for the Plague.

morning fasting, with a little bread and butter: Horrel sauce is also very wholsom against the same.

To drink.

Take Rue, Wormwood & Scabious. steep't in Ale a whole night, and drinke it fasting every morning.

Another.

The Root of Enula=Campana, beaten to powder, is a special Remedy against the Plague, being drunk fasting.

Another.

If any feele themselves already infected, take Angelica water mixt with Mithridatum, drinke it off, then go to bed & sweat thereon.

Another special preservative.

Take an Egge, make an hole in the top of it, take out the white & the yolk, and fill the Shell only with Saffron, rost the Shell and Saffron together, in embers of Charcoals until y Shell war yellow: then beat Shell & all together in a Morter, with half a Spoonful of Mustard seed: Now so soon as any suspicion is had of Infection, dissolbe y weight of a French Crown in ten Spoonfuls of Posset Ale, drinke it luke warm, and sweat upon it in your naked bed.

Drinke

Sundry Medicines

Drink for ordinary diet.

So neer as you can, let y^e patients ordinary drink be good small Ale of 8 days old.

For Vomiting.

Vomiting is better than Blæding in this case, and therefore provoke to Vomit so neer as you can.

To provoke Vomiting.

Take three leaves of Estrabecce, stamp it, and drink it in Rhenish wine, Ale, or Posset Ale.

For Purging.

If the Party be full of grosse humors, let him bleed immediately upon the right Arm, on the Liber vein, or on the Median vein, in the same Arm: so as no soze appear the first day.

A very wholesome water to be distilled.

Steep Sorrel in Vinegar 24 hours, then take it out, & dry it with a linnen cloth, then Still it in a Limbeck, drink four Spoonfulls with a little Sugar, then walk upon it till you sweat, if you may; if not, keep your bed and sweat upon it. Use this before Supper on any evening.

If the Patient happen to be troubled with any swellings, botches, carbuncles, let him sweat moderately, now & then.

Outward

for the Plague.

Outward Medicines to ripen the Sore.

Take the root of white Lilly, roast it in a good handful of Sorrel, stamp it, and apply it thereto very hot; let it lye 24 hours, and it will break the Sore.

Another.

Take a small quantity of Leaven, a handful of Wallows, a little quantity of Scabias, cut a white Onyon into pieces, with half a dozen heads of Garlick, boyl these together in running water, make a Poultice of it, and then lay it hot to the Sore.

Another.

Take a hot Loaf, new taken out of the Oven, apply it to the sore, & it will doubtlesse break the same; but afterward bury the same Loaf deep enough in the ground, for fear of any Infection: for if either Dog, or any other thing, do feed thereon, it will infect a great many.

For Ayring Apparel.

Let the Apparel of the diseased persons be well and often washed, be it linnen or wollen: or let it be dried in the Sun, or over Panes of fire, or over a Chafingdish of Coals, & fume the same with Frankincense, Juniper, or dried Rosemary.

Sundry Medicines

To preserve from the Infection of the *Plague*.

Take Garlick, & péele it, & mince it small, put it into new milk, & eat it fasting.

To take infection from a house infected.

Take large Onyons, péele them, and lay three or four of them upon the ground: let them lye ten days, & those péeled Onyons will gather all the Infection into them that is in one of those Rooms: but bury those Onyons afterward deep in y^e ground.

Against the new burning Feaver.

If the Patient be in great heat, as most commonly they will: take of fair running water a pretty quantity; put it on a Chafin dish of coals, then put therein a good quantity of *Sunders* beaten to powder, & let it boyl half an hour between two dishes: that done, put a couple of soft linnen clothes into a dish, wet y^e clothes well in water & *Sunders*, & apply the same so hot as you can suffer it to your belly.

To provoke sleep to the sick Persons that are diseased, either with the *Plague*, or the hot Feaver.

Take of *Momans* breast-milk a good quantity, put thereunto of y^e like quantity of *Aqua-vitæ*. Stir them well together, & moisten therewith the Temples of the Patient,

for the Plague.

Patient, and his Postils; lay it on with
some feather, or some fine thin ragge.

Butter-milk, in this Contagious time,
is generally wholsome to be eaten, & is a
good Preservative against either the
Plague, or the pestilent Feaver.

A general Prayer to be used in private Fa-
milies, in this time of Visitation.

O Lord God, great Jehovah, thou mer-
ciful Creator of man, & founder of
Heaven & Earth, we (most miser-
able and dejected sinners) here present our
selves before thy heavenly throne, intrea-
ting thee to look down upon us, poor dis-
tressed offenders; we confesse we are un-
worthy of the name of thy Children, we
have despised thy Laws, and forsaken thy
Wayes, made slight of thy Words, & re-
fused thy Chastisements, without think-
ing what we deserve: We have not fear-
ed thy Judgements, nor dreaded thy
Threatnings; We have not sought thy
Favours, nor listned after thy Mercies;
We have winked at our small Sins, and
smothered our great Sins; We have
drawn down thy Judgements now upon
us, & thou hast justly sent the Plague of

Comfortable Prayers.

Pestilence amongst us : Our sins are manifold, our transgressions without number, they have even sought for vengeance, and now, according to our deserts, thou hast sent the destroying Angel to mark us out for Death. The Graves seek to devour us, the Bells to woe for us, Death & Time are agreed to carry us away ; but in thy merciful help only there is hope, & on thee we depend for help ; O help us good God, O spare us sweet Saviour, and as thou didst spare in the time of King David, and chargedst the destroying Angel to cease ; so we beseech thee now to spare thy people, cease thy anger, take we intreat thee this Plague of Pestilence from us ; withhold back thy wrath, and as thou sparedst the repenting Ninivites, so make us repent, and save this City and Nation. O Lord, help us unfeignedly to betraye our former life past, and seek effectual amendment for a better life hereafter, to which better life presently bring us, Lord we beseech thee, & therein hold us for ever by the power of thy grace in Jesus Christ, to whom with thee, O Father, & the blessed Spirit, be glorified by us, for all thy mercies on us, now & ever, Amen. A

Comfortable Prayer.

A Prayer for those that are not visited.

O most mighty and merciful Lord
God, in whose hands are health and
sicknesse, who at thy pleasure canst kill &
comfort; I do confesse, that my sins call
louder for Justice, than I can cry for
Mercy; and I deserve all plagues and
punishments in this life, and the plague
of plagues in the life to come, damnation
both of body & soul: but, **O** Lord, be thou
more merciful, then I can be sinful, & in
Jesus Christ be reconciled unto me, and
purge me, & cleanse me from all my sins:
and I beseech thee, **O** heavenly Father,
at whose commandment the Angels pas-
sed over the houses of y^e Israelites, when
it struck y^e Egyptians, (if it be thy blessed
will) y^e this present Sicknesse may pass
over me & my Family. We do confesse,
O Lord, that I and others have deserved
the plagues of Egypt: but, **O** Lord, how-
soever keep us from the greatest Plague,
which is hardnesse of heart: and if it be
thy pleasure, withhold thy heaby hand
from us: Do not correct us in thine an-
ger, nor yet chastise us in thy heaby dis-
pleasure, but in thy Mercy release us;
and

Comfortable Prayers.

and if it be good unto thee, that I and others should taste of this bitter Cup, strengthen our Faith, encrease our Hope, augment our Patience, that so we may rest in thy Peace, rise in thy Power, and remain in thy Glory, and that for Christ Jesus sake, in whose Name we farther call upon thee, Our Father which art in Heaven, &c.

A Prayer for those that are visited.

O Lord God, thou best Physician, both of our Souls and Bodies, who canst bring to the Grave, and pull back again whom thou plearest, which wert moved at the Prayers of Moses for others; of Ezekiah for himself: O Lord, hear me for others, others for me, and all of us for thy Son: and look with the eye of Mercy upon me, whom it hath pleased thee, at this time, to visit me with the Plague and Sicknes. O Lord, I am held in thy fetters. O thou which hast bound me, loose me, and if it tend unto thy Glory, and my good, restore my health unto me. O Lord, I have been an unprofitable Servant all my life time: O then let me not then be bereft of the life of nature,

Comfortable Prayers.

nature, when I begin the life of grace : but if thou hast disposed of me otherwise, encrease my Patience with my pains : Shew thy strength in sustaining my weakness : and be my strong Fortress in this hour of my Tryal : Give me grace to apprehend, and apply all the Merits and Mercies of Christ unto my Soul : And, O Lord, let thy Comforter oppose the Tempter, in such a measure, that he may not prevail against me ; but as thou makest me like Lazarus, full of Sores, so also let thy Angels carry me into Abrahams bosome. O Lord, I intreat, let me obtain even for his sake, for whom thou hast promised and bound thy self, to hear and help the Afflicted, even thy Son, and my Saviour, Christ Jesus : To whom with thee, and thy blessed Spirit, be all praise, &c.

A Sovereigne

*A Sovereigne Medicinē against the Plague,
both Preservative, and Curative.*

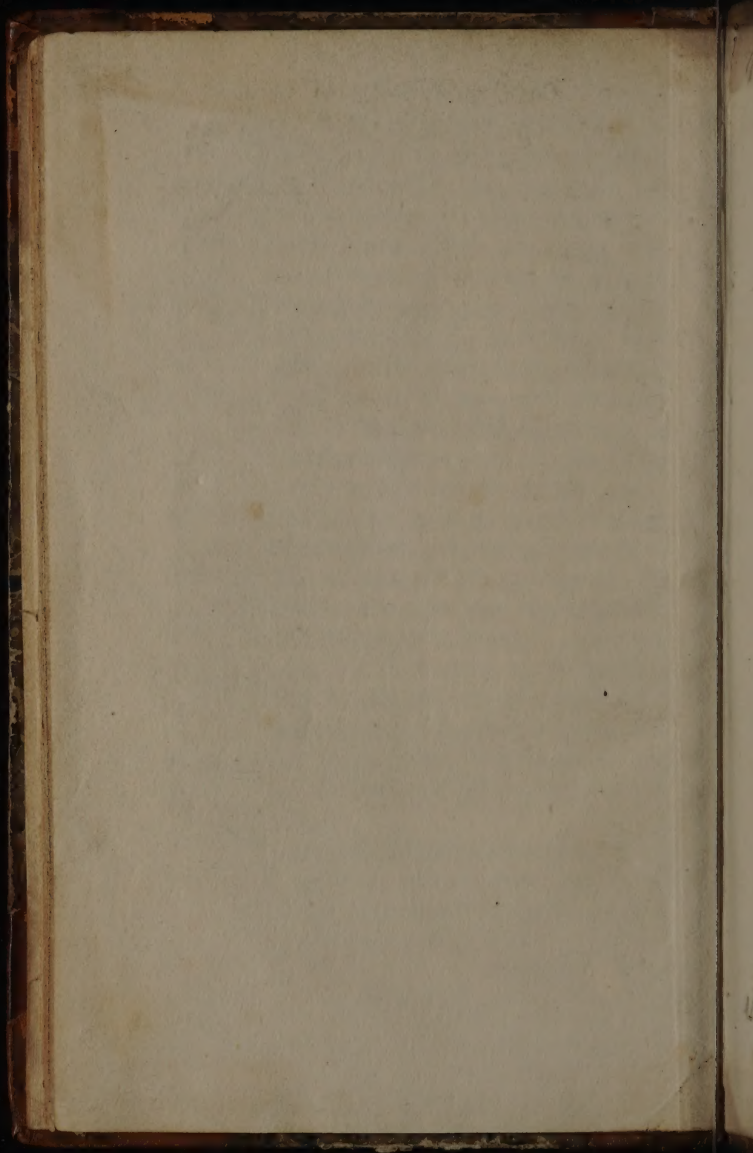
Drink a good draught of Josiah's
2 Chron 34. 27 a humility next thy heart, then
Jon. 3. 8 take a dose of Ninevehs & repentance
Psal. 51. 17. 6. well soaked, or steeped. in the vessel
of a broken and a contrite & heart,
well seasoned with truth and sinceri-
ty at the bottom; then let all these
boyle well together in a good quanti-
Psal. 6. 6. ty of Davids & tears; and when thou
hast done thus, then spread a broad
plaister of Gods grace, and bind it fast
to thy Soul, with the swadle-band of
Ecl 7. 14 Love, and serious & Consideration;
then cast away all thy old infectious
Col. 3. 5, 6, 7, 8 Garments of f sin and iniquity, and
Ila. 61. 10, 11 put on the robe g of righteousness,
and the garment of praise: then take
Josh. 24. 15 up as good a quantity of Josuah's h
Resolution as thou canst well bear;
and so walk up & down in those plea-
Rom 6. 4 sant fields, called Newness i of Life,
Prov. 23. 17. & 14. 26. and follow thy Calling in the fear k
of God.

*All which being truly and carefully
observed will undoubtedly & infal-
libly preserve thee from the danger of
all Plagues whatsoever.*

Signatum Coeli.

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